

A Note on “Rigvedic Verses addressed to Indra manifest *His* links with Many Conflicts”

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The central idea behind the composition of **Rigved** is a religious way to **overcome the struggle for water**. Through the ancient poetry, ancient Vedic People have attempted to apply a mythological approach to solve the problem of water scarcity and the same thing has been presented in the form of composed poems as how the Vedic thinkers of that time have tried to provide mental solution to this persistent but factual problem as they felt that the rain deficiency experienced by them can be easily beaten through an imaginary victory of the warrior god **Indra** over demon **Vritra** (personification of Drought). This is because, since pre-Rigvedic time, Vedic People believed that **Vritra** has taken the water of whole world in his captivity and unless the demon is killed, water in sufficient quantity will not be available for use for all living beings. Therefore, in all **Ten Mandalas of Rigved**, we find many **songs of praise** composed by the different generations of Poets belonging to distinct families who have depicted **Indra** frequently kills **Vritra** (also numerous **Vritras/ plural**) in the war using **Vajra/thunderbolt** and then regular celebration of the victory of their favourite god at the time of **Yajnas**.

As per the content of verse **Rv-8.89,5**; having experienced the frequent failure of seasonal rains in the area adjoining river **Saraswati**, ancient Rishis first imagined a long duration scarcity of water in the eastern part of Rigvedic territory is due to a criminal act of a fabulous demon and named this devil character as **Vritra**. Then to neutralise the terrible effect of **Vritra** on the living beings, after deliberation and discussion, they fashioned a new warrior god **Indra**. Thus, **Indra** was purposely introduced in the early Vedic Philosophy by the ancestors of Rigvedic Priests to negate **Vritra** and also declared him as the **Supreme God** of the Vedic world superseding **Seven Adityas who were the earliest implementers of Rta**.

Apart from the most widely debated but fictitious conflict of **Indra** and **Vritra**, two separate **factual events of Mandala-7** in the form of **wars** won by **Bharata king Sudasa** with the help of **Tritsu** (first war was fought against the **Ten Kings** on the bank of river **Parushni** and second battle against **Bheda and his friends** on the bank of river **Yamuna**, for more details on war, please refer to the **hymn Rv-7.18**), in some **Poems of Praise**, the Rigvedic Poets have also brought out the direct and/or indirect role played by their favourite warrior god **Indra** in several conflicts that are originated due to **God himself** or **his involvement** in the controversies that are related to **other real characters** and in this note, we shall discuss about some of them.

I. Entry of Indra in the Vedic World creates a rift in the ancient Vedic Society:

Two verses belonging the two separate hymns from the different Mandalas but devoted to **Indra** tell us a common story that god **Indra** was the main cause of a **major split** in the pre-Rigvedic society. It means to say that when a new god **Indra** was created by the knowledgeable people to counter **Vritra**, then **he** became the bone of contention for a section of Vedic society.

Rv-4.18,11: *uta mātā mahiṣam anv avenad amī tvā jahati putra devāḥ |*

athābravīd vṛtram indro haniṣyan sakhe viṣṇo vitaraṃ vi kramasva ||

Then to her mighty **Child the Mother turned him**, saying, **my son, these Deities forsake thee**.

Then **Indra** said, about to slaughter **Vrtra**, **O my friend Visnu**, stride full boldly forward.

Rv-8.96,16: *tvam ha tyat saptabhyo jāyamāno.āsatrubhyo abhavaḥ śatrurindra |*

ghūḷhe dyāvāprthivī anvavindo vibhumadbhyo bhuvanebhyo raṇaṃ dhāḥ ||

Then **at thy birth**, thou wast the foeman, **Indra**, of those the **seven who never had met a rival**.

The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.

The Poet of the verse **Rv-4.18,11** says that **Indra's** mother tells him that the **Old Deities have already deserted him**. Then **Indra** takes the help of **his close friend**, the three strides fame **Vishnu** to locate **Vritra**. In other words, god **Vishnu** happens to be **Indra's** batch mate.

Verse **Rv-8.96,16** cryptically informs us that immediately after the birth, **Indra** becomes the rival of **Seven (Adityas)** who had no competitor earlier, making a section of Vedic community unhappy.

As per the content of the verses **Rv-4.18,11** and **Rv-8.96,16**; when the **pre-Rigvedic Rishis** inducted a new warrior God **Indra** into the old Vedic Philosophy to smite **Vritra** (personification of Drought), then a section of Vedic Society probably the ruling class led by king **Nahusha** opposed the entry of **Indra** as the new Supreme Deity was going to replace the **Seven Adityas who were believed to be the custodian of the world since a long time**.

Following verses taken from **Mandala-4** indicates that in the beginning, in the Vedic Society, god **Indra** was **not a very popular figure**.

Rv-4.24,9: *bhūyasā vasnam acarat kanīyo 'vikrīto akāniṣam punar yan |*

sa bhūyasā kanīyo nārireced dīnā dakṣā vi duhanti pra vāṇam ||

He bid a small price for a thing of value: I was content, returning, still un-purchased.

He heightened not his insufficient offer. Simple and clever, both milk out the udder.

In the above verse the Poet says that as there was no suitable offer from anyone to **buy Indra**, and hence the God was **still remained un-sold, means there were no takers for Indra**.

Next verse from the same hymn makes the picture further clear.

Rv-4.24,10: ka imaṃ daśabhir mamendraṃ krīṇāti dhenubhiḥ |

yadā vṛtrāṇi jaṅghanad athainam me punar dadat ||

Who for ten milch-kine purchaseth from me this Indra who is mine?

When he hath slain the Vrtras let the buyer give him back to me.

In the afore-mentioned verse, the Poet has fixed the rate of **Indra equal to Ten Mitch Cows**, but put a condition that after killing **Vritra**, the purchaser has to give **Indra** back to him.

Above **Mandala-4** verses explicitly convey us that in the beginning, when **Indra** was conceived by the **pre-Rigvedic Rishis** after holding lengthy brain storming sessions for month's together (see the verse **Rv-4.18,4** for the reference of **Sahastram Maso**/thousand months and **sharadachya purvih**/ many **sharada**/autumns), but there **were no buyers for Him** in the Vedic society.

Contents of these two verses indirectly support what is said in the verse **Rv-4.18,11**; wherein the Composer has commented that the **Old Gods of Vedic Philosophy turned their faces away from Indra**, means at the time of induction of **Indra into the Vedic Ideology**, some members of the Vedic society were not at all interested in a freshly inducted character **Indra**, but had full trust in the Old Gods (**Seven Adityas**). In other words, through these two verses, the Composer has highlighted the factuality of the **non-acceptance of Indra** by some Vedic people who were the integral part of early Vedic community.

Now take a close look at the Mandala-8 verse **Rv-8.1,5** given below.

Rv-8.1,5: mahe cana tvāmadrivah parā śulkāya deyām |

na sahasrāyanāyutāya vajrivo na śatāya śatāmagha ||

O Caster of the Stone, I would not sell thee for a mighty price,

Not for a thousand, Thunderer! Nor ten thousand, nor a hundred, Lord of countless wealth!

In the afore-stated verse the Poet has made it crystal clear that he does not want to sell **Vajra bearer Indra** at any cost, neither for thousand nor for ten thousand nor hundred counts. It means to say that the Poet has defined **Indra as the most Invaluable Vedic God**.

Please bear in mind that **Mandala-8** was composed after **Mandala-7** and **5**. Moreover, after losing the **War of Ten kings** on the bank of river **Parushni**, the Poets from **Vasistha** clan have highlighted that the leaders of the **Five Tribes of Nahusha** accepted god **Indra** as their God and started attending **Yajnas**. Also **Vasistha** the Lead Composer of the **Mandala-7** has credited the victory of king **Sudasa in the War of Ten Kings** to **god Indra**. Probably, this factor made the Poet to say that **Indra** has now become the most sought after god of the Vedic Doctrine. Please note that **among the Ten Mandalas of Rigved**, only in **Mandala-8**, the **very first hymn is dedicated to Indra**, and the verse **Rv-8.1,5** belongs to the same hymn.

As a matter of fact, above two verses from different Mandalas but belonging to two separate classes (Mandala-4 is the Early Mandala and Mandala-8 is the Late Mandala) present us a **contradictory wordy picture of Indra**. Please note that in the Mandala-4 hymns **Rv-4.16 to 20**, the Poet **Vamadeva Gotama** (who is said to be from the Angirasa Clan) has given proper account of birth of mythical God **Indra**, provided details of the immediate acts performed by **him** to defeat several enemies of the Priests. Surprisingly, the same Composer in the hymn **Rv-4.24** addressed to **Indra** narrates the story of a **newly fashioned Indra is being put for sale**. **In short, in Mandala-4, Indra is “for sale” who becomes “not for sale” in Mandala-8.**

From the above discussion, it is evident that when the pre-Rigvedic Rishis introduced a new warrior god **Indra** in the Vedic world to smite demon **Vritra**, then a section of society took strong objection to this move leading to a permanent division of the society.

It is most likely that king **Nahusha** who was the leader of the **Aryas** at that time and ruled his kingdom from a town located on the bank of river **Saraswati** (see verse **Rv-7.95,2**) that covered both regions, the eastern (adjoining river **Saraswati**) and western (west of river **Sindhu**) parts of Rigvedic Territory, did not accept **Indra as the Prime Deity**. This would have compelled the pre-Rigvedic Rishis to leave the **land of their origin**. After the death of king **Nahusha**, his descendants who are referred to in **Rigved** as the **Five Tribes (Anu, Druhyu, Puru, Turvasa and Yadu)** in the **Poems of four Early Mandalas** too did not show faith in **Indra** till their loss to **Bharatas** in the **War of Ten Kings** (see the verse **Rv-7.18,16** that describes the enemies of **Bharata** king **Sudasa** as the **non-believers of Indra/ Anindram**). However, **Griffith [1]** in his translation has termed them as the **Indra’s denier**).

II. Indra is appealed by the Priests to destroy the worshippers of *Shishna-deva*:

The Poets of the two separate Mandalas in the composed verses have reported the presence of the **Phallus worshippers** in the **Rigvedic Territory**. These two verses are also from the hymns addressed to **Indra**; **1. Rv-7.21,5** (from the class of **Five Early Mandalas**) and **2. Rv-10.99,3** (belonging to the **Last Mandala of Rigved**) as both verses tell us about a very unusual but special character “*शिश्रदेवा / Shishna-deva*” which is normally not discussed by most of the Rigvedic Poets.

Rv-7.21,5: *na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ |*

sa śardhadaryo viṣuṇasya jantormā śiśnadevā api ghurtaṃ naḥ ||

न यातव इन्द्र जूजुवुर्नो न वन्दना शविष्ठ वेद्याभिः । स शर्धदर्यो विषुणस्य जन्तोर्मा शिश्रदेवा अपि गुरूतं नः ॥

No evil spirits have impelled us, Indra, nor fiends, O Mightiest God, with their devices.

Let our true God subdue the hostile rabble: let not the lewd approach our holy worship.

Rv-10.99,3: *sa vājaṃ yātāpaduṣpadā yan svarṣātā pari śadatsaniṣyan |*

anarvā yacchatadurasya vedo ghnañchiśnadevānabhi varpasā bhūt ||

स वाजं यातापदुषपादा यन्स्वर्षाता परि षदत्सनिष्यन् । अनर्वा यच्छतदुरस्य वेदो घञ्छिश्रदेवा अभि वर्षसा भूत् ॥

On most auspicious path he goes to battle he toiled to win heaven's light, full fain to gain it;

He seized the hundred-gated castle's treasure by craft, unchecked, and slew the lustful demons.

Unfortunately, **Griffith Translation** (indicated by symbol---#) of both verses do not provide correct meaning of the word -“*शिश्रदेवा / Shishna-deva*”.

As mentioned earlier, the Hymns **Rv-7.21** and **Rv-10.99** are addressed to **Indra**, wherein the Poets belonging to different era say that **Indra** needs to kill the people who worship **Phallus God/ Shishna-deva**. In other words, during the period of the composition of **Rigved**, the Priests did not like anyone worshipping any other God in the physical form such as Idol/ Religious Image/figurine. It means to say that since inception of **Rigved**, till the time of the Composition of **Mandala-10** (the **Last Mandala of Rigved**), the Priests did not believe in **Idol worship** of any God in any form as the contents of the verses **Rv-7.21,5** and **Rv-10.99,3** do indicate that they strongly opposed and verbally attacked those (the strangers or unknown Tribes) who worshipped “*शिश्रदेवा / Shishna-Deva*”. Since the content of the hymn **Rv-7.21** does exhibit that it was composed after the victory of **Bharatas** in the **War of Ten Kings**, it can be

said that the Rigvedic Priests came to know about the **Phallus Worshipers** only when they spent considerable time in the region located adjacent to up-stream part of river **Saraswati**. It also hints at the **Phallus worshippers** belonged to other tribe who too resided in the **Eastern Part of Rigvedic Territory** (based on the content of hymn **Rv-7.18**, the **Bharatas** captured the area between river **Parushni** and river **Yamuna** and then king **Sudasa** performed **Dana-Stuti Yajna** in the **Ilaspade** region or **Puru's land**).

In all probabilities, the **Phallus worshippers** followed the beliefs and practices different from the Rigvedic Priests and therefore, the Priests wanted **Indra** to teach a lesson to them so that the strangers would not question the purpose behind the **Yajna ritual** as it was the most important practice of Vedic Philosophy, physical performed regularly.

Note: The archaeologists have recovered **Phallic Images** at some sites of the **Harappan Civilization**.

Now going back to the verse **Rv-8.1,5**; where the archaic Sanskrit word **adrivaḥ** means **possessor of Stones** and is generally used as an epithet for **Indra**. For the ease of understanding, if it is taken as a person or tribe leader who is interested in carving an **Image of Indra** and hence wanted to get **proper wordy picture of Indra** from the Poet in the exchange of wealth/precious items for **making Indra's image on a Stone**, then it can be assumed that as the Rigvedic Priests had no interest in making an idol/physical image of their beloved God **Indra** on a stone, and hence were not interested in selling the Vedic ideology to anyone. This is based on the fact that as per the contents of verses **Rv-7.21,5** and **Rv-10.99,3** manifest that the Priests hated the **Phallus worshippers**.

III. Indra is engaged by the Priests to defeat Arna and Chitra-ratha the two Aryas:

Mandala-4 verse **Rv-4.30,18** dedicated to **Indra** communicates us that, god **Indra** has taken a strong action against the two Aryas, **Arna** and **Chitraratha**.

Rv-4.30,18: *uta tyā sadya āryā sarayor indra pārataḥ | arṇācitrarathāvadhīḥ ||*

उत त्या सद्य आर्या सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥

Arna and **Citraratha**, both **Aryas**, thou, **Indra**, slewest swift, on yonder side of **Sarayu**.

The most interesting feature noticed in the above verse is **Arna** and **Chitraratha** the two enemies of the Priests belong to the **Arya tribe**, means the speakers of archaic **Sanskrit language** who were believed to have crushed by **Indra** near the bank of river **Sarayu**, means

they lived on the west side river **Sindhu**. Hence it can be assumed that both kings were the **non-believers of Indra**.

Please note that other than the verse **Rv-4.30,18**, the names of two real characters **Arna** and **Chitraratha** are not found in any hymn of **Rigved**. Considering river **Sarayu** as the identification of a locality where both were slayed by **Indra (?)**, then a question arises, when did the battle occur? As no details about the war is available in the any song, hence nothing can be said about the incidence reported by the Poet. Presence of the term **Arya** as the adversaries of **Indra** in it raises curiosity about them. However, they could be from the group of **Five Tribes**, most likely **Druhyu** who were **Indra-haters** before the **War of Ten Kings**.

Note: In the verse **Rv-4.30,18** we find a special term **Chitra-ratha** the name of a person who belongs to **Arya tribe**. The suffix **ratha** is also found in the name of a Mitanni king **Tushratta/Tush-ratha**. **Mitannis** are considered as the **Indo-Aryan origin** and established their kingdom consisting of the northern part of present-day **Syria-Iraq** and southern part of **Turkey** around 1500 BCE, and ruled it till 1275 BCE. There is a strong possibility that the ancestors of **Mitanni kings** migrated from the west of river **Sindhu** to west Asia around 1900 to 1800 BCE and settled there. Presence of the names of Rigvedic Gods like **Mitra, Varuna, Indra** and **Nasatyas** in the 14 century BCE cuneiform inscriptions discovered at **Boghaz-Koi near Angora** is generally considered as the solid proof of the influence of the Vedic Philosophy in the Middle-east region of Asia.

IV. Indra does favour to Puru king Purukutsa when the latter participates in Yajna:

Mandala-6 Poet in the following verse describes **Indra** does favour to **Purukutsa** by killing the strongholds of the **Dasas** when the **Puru king** praises the god in **Yajna**.

Rv-6.20,10: *sanema te.avasā navya indra pra pūrava stavanta enā yajñaiḥ |*
sapta yat puraḥ śarma śāradīrdard dhan dāsīḥ purukutsāya śikṣan ||

सुनेम तेऽवसा नव्यं इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः । सप्त यत्पुरः शर्म शारदीर्दार्दसीः पुरुकुत्साय शिक्खन् ॥

May we, O Indra, gain by thy **new favour**; so **Purus laud thee**, with their **sacrifices**.

That thou hast wrecked seven autumn forts, their shelter, slain **Dasa tribes** and aided **Purukutsa**.

Similarly, the Composer of the **last but one Mandala** in a verse given below has repeated same thing as **Indra** aided **Purukutsa** in destroying seven castles of the **Dasas/** enemies as he helped **Sudasa** and boosted the morale of **Puru** or secured the place of **Puru**.

Rv-1.63,7: *tvaṃ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardah |*

barhirna yat sudāse vṛthā varghaṃho rājan varivaḥ pūrave kah |

त्वं ह त्वादिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः । बर्हिर्न यत्सुदासे वृथा वर्गहो राजन्वरिवः पूरवे कः ॥

Warring for **Purukutsa** thou, O Indra, Thunder-armed I breakest down the seven castles;

Easily, for **Sudas**, like grass didst rend them, and out of need, King, broughtest gain to **Puru**.

However, the Composer of two verses of the **Mandala-4** hymn dedicated to **Indra** and **Varuna** has portrayed a contradictory picture.

Rv-4.42,8: *asmākam atra pitaras ta āsan sapta ṛṣayo daurgahe badhyamāne |*

ta āyajanta trasadasyum asyā indraṃ na vṛtraturam ardhadevam |

अस्माकमत्र पितरस्त आसन्सप्त ऋषयो दौर्गहे बध्यमाने । त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥

Our fathers then were these, the **Seven Rsis**, what time the **son of Durgaha** was **captive**.

For her they gained by **sacrifice Trasadasyu**, a **demi-god**, like **Indra** conquering **foemen**.

Rv-4.42,9: *purukutsānī hi vām adāśad dhavyebhir indrāvaruṇā namobhiḥ |*

athā rājānaṃ trasadasyum asyā vṛtrahaṇaṃ dadathur ardhadevam |

पुरुकुत्सानी हि वामदाशद्व्येभिरिन्द्रावरुणा नमोभिः । अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुर्धदेवम् ॥

The **spouse of Purukutsa** gave oblations to you, O **Indra-Varuna**, with homage.

Then unto her ye gave King **Trasadasyu**, the **demi-god**, the **slayer of the foeman**.

An intense look at the above two **Mandala-4** verses tells us the story that a long back, when **Durgaha's son** means **Purukutsa** was in the captivity of the king **Divodasa** (this is based on the description given in the verse **Rv-6.20,10** wherein God **Indra** is described to have helped **Purukutsa** to kill **Dasas** at the time of **Yajna**), then the mother of **Trasadasyu** (wife of **Purukutsa**) performed **Yajna** to pray to **Indra-Varuna** and then a boy was born and named as **Trasadasyu**. The twist in the story is his Poet has called **Trasadasyu** as the **Ardha-Deva** or **demi-god** and this was mainly due to his slaying the enemies of the Priests (the Poet has used the term **Vritrahanam** instead of word **Shatru**). This is because the actions of king **Trasadasyu** partially met the capabilities of **Indra** as he neutralises the **Dasas** and **Dasyus** who often interfere during **Yajna** rituals. As per the verse **Rv-4.42,8**; **Puru** king **Purukutsa** was imprisoned probably by the **Bharatas** and then **he and his wife** were forced to perform **Yajna**.

It is to be noted here that the Composers of verses **Rv-4.42,9; Rv-7.19,3; Rv-5.33,8; Rv-8.19,36; and Rv-8.36.8** have identified **Trasadasyu** as the son of **Purukutsa**.

When the verses **Rv-6.20,10; Rv-1.63,7; Rv-4.42,8 and 9** are studied in totality, then it becomes clear that the warrior god **Indra** helped **Purukutsa** only when he was forced to accept the **God** as the Prime Deity and joined the Rigvedic Priests in the celebration of **Yajna** rite. Based on the verse **Rv-6.20,10** it can be said that **Purukutsa** was contemporary of Bharata king **Divodasa (Mandala-6)** and his son **Trasadasyu** of Bharata king **Sudasa (Mandala-7)**. However, the story of **birth of Trasadasyu** is found in the **Mandala-4** despite the fact that he was the leader of **Puru Tribe** during the period of **Mandala-7** and **5**. **Table-1** gives common features seen in **Mandala-7** and **5**.

Table-1: Some Common Features noticed in Mandala-7 and 5.

Character	Mandala-7 (Early Mandala)	Mandala-5 (Late Mandala)
Saraswati	Hymns Rv-7.95; Rv-7.96 depict Saraswati is a seasonal river. <u>5 more references.</u>	Verse Rv-5.43,11 describes river Saraswati has gone dry. <u>3 more references.</u>
Parushni	Rv-7.18,8 and 9	Rv-5.52,9
Yamuna	Rv-7.18,19	Rv-5.52,17
Apri Sukta	Rv-7.2	Rv-5.5
Bharata/ Bharatas	2 references; Rv-7.8,4 and Rv-7.33,6	2 references; Rv-5.11,1 and Rv-5.54,14
Trasadasyu	Rv-7.19,3	Rv-5.27,3 and Rv-5.33,8
Bhrigus	Enemies of Bharata (Rv-7.18,6)	Not found.

Note: In **Mandala-7**, the term **Atri** is found in the two verses; **Rv-7.68,5** and **Rv-7.71,5**; but in **Mandala-5**, there is no mention of the word **Vasistha**.

Additionally, following **Mandala-5** verse contains the terms **Sudase** (Bharata king?) and **Apaya** (river?) in it as all the translators treated them differently.

Rv-5.53,2: *aitān ratheṣu tasthuṣaḥ kaḥ śuśrāva kathā yayuḥ |*

kasmai sasruḥ sudāse anv āpaya ilābhir vṛṣṭayaḥ saha ||

ऐतात्रथेषु तस्थुषः कः शुश्राव कथा ययुः । कस्मै सस्रुः सुदासे अन्वापय इळाभिर्वृष्टयः सह ॥

V. Indra becomes the target of some People/Critics during the period of Mandala-8:

Although **Mandala-4 Poet** in the verse **Rv-4.24,9** has described that in the beginning, there were **no buyers for Indra**, but the **Mandala-8 Composer** in the verse **Rv-8.1,5** made it clear that now **Indra** has become very popular among the leaders of different tribes. The Composers of **All Six Family Mandalas** in the hymns addressed to God **Indra**, have expressed **endless faith in God Indra**, and they never wanted to do away with their beloved God. But when the Priests got relocated to west of river **Sindhu** during the later period of composition of **Mandala-5**, the availability of sufficient water in the western part of Rigvedic Territory has brought substantial change in perspective of some Vedic People, as it was realised by some of them that **Indra** had no role in providing ample water in that region.

Table-1 gives an account of the views shared by the **Mandala-8 Poets** about the fantastic God **Indra**, **His** deeds, and the rise and fall in **His** relationship with **Other Gods**.

Table-1

<i>Verse Number</i>	<i>Description about Indra, his Great Acts and his Loneliness or friendlessness</i>
Rv-8.15,3; 11	Indra alone has killed many Vritras .
Rv-8.16,8	Indra is victorious even when alone .
Rv-8.21,13	By birth Indra is Brother-less or Rival-less and Friend-less .
Rv-8.24,15	No one mightier than Indra has ever born.
Rv-8.36,4	Indra is the creator of Heaven and Earth. (How is it possible?)
Rv-8.62,2	Indra- companionless, unequal, and sole one.
Rv-8.70,5	Indra is bigger than hundred Heavens, hundred Earths and thousand Suns.
Rv-8.76,1 to 9	Indra takes the help of Maruts to destroy Vritra and other enemies.
Rv-8.96,7	Except Maruts all other old Gods desert Indra .
Rv-8.96,19	Indra , the aggressive Hero , the only Vritra slayer is alone now.
Rv-8.97,9	Neither Gods nor Mortals want to pay attention to Indra .
Rv-8.100,3	“Who has seen Indra?” “If He does not exist, then whom shall we worship?” (The most relevant questions asked by the Poet that raises doubt about Indra’s presence).
Rv-8.100,5	Indra is resting on his back alone & his old friends started heckling Him .
Rv-8.100,7	Indra’s bolt struck the vital body parts of Vritra , hence the latter is not seen there.
Rv-8.52,7	Indra is considered as the Turiya/Fourth Aditya (why?) .

Based on the compiled information placed in **Table-1**, it can be said that the Composers belonging to **Kanva** and **Angirasa** clans (since the Poets from these two families are said to have composed most of the hymns of **Mandala-8**) had **ever lasting faith** in **Indra**. Therefore, they did not like **anyone targeting Indra**. It seems that when some members from the Rigvedic Community raised strong voices against the **unwarranted glorification of Indra** at the time of **Yajna** rite, then **the hard-core Priests** did not budge from their earlier stand and got engaged with their opponents in the verbal fights on several occasions.

The contents of some verses do hint at that during the period of **Mandala-8**, **Indra** lost his charm and hence most of his close friends. It means to say that those unidentified people took strong objection to God **Indra alone**, but had no problem with other Vedic Deities. That is why, some Poets say that even though **Indra is alone now**, still he is capable to kill **Vritra**, and needs no support from anybody. Only the Singer of the hymn **Rv-8.76** has stated that **Indra** took the help of **Maruts** to kill the enemies.

The verse **Rv-8.97,9** informs us that now both **Gods** and **Mortals** (Men) do not show interest in **Indra at all**. The verse **Rv-8.100,3** presents the worst scenario wherein the Composer has pointed out that **some people did question the Poet about the very existence of Indra**. Taking a clue from this point, the Poet in a self-addressed question has further added that **“If Indra does not exist, then to whom shall we worship?”**

In the verse **Rv-8.100,5** the Poet has mentioned that when **Indra** was taking rest (**hibernation?**), then some old Gods who were **His** friends earlier, jeered at **Him**. It means that once **Indra** was the Supreme God of all, but now has become the subject of making fun.

The verse **Rv-8.100,7**; indicates that evil character **Vritra**, the sworn enemy of **Indra** because of whom **he** took birth in the world **is no more there**, means in that locality now **Drought** or **Famine** is **completely absent**. Here the Poet assumes that, possibly **Indra** has struck the vital part of **Vritra's** Body by his **Vajra/Bolt**, and that is why **Vritra** has disappeared from the scene (that is why, we find **maximum number Dana-stuti Yajnas in Mandala-8**).

However, the Poet in the verse **Rv-8.96,15** has made it clear that with the help of **Brihaspati**, the **Rigvedic Priests** could defend **Indra** and won the **oral wars with ease**.

Hymn **Rv-8.96** is one of the most mystically composed but brain teasing hymns of **Rigved** wherein the Poet has cryptically described several small events/stories that are not easy

to understand. In the verse **Rv-8.96,9** the Composer has enigmatically identified the **opponents of Indra** as *anāyudhāso asurā adevā* or **Weapon-less Asuras** who had **no faith in God Indra (adeva)**. Those **Weapon-less Asuras** or **people** are none other than a section of the **Rigvedic Priests**, most likely from the family of **Bhrigu** as at the time of the **War of Ten Kings**, the **Bhrigus** are described to be friendly with the **Druhyus** (refer to the verse **Rv-7.18,6**).

As discussed earlier, the Poet in the verse **Rv-8.96,16** has occultly informed us that the current situation is very similar to **at the time of birth of Indra**. When **Indra** was fashioned by the ancient Rishis, at that time also some people of the Vedic Community (most likely people from the **ruling class**) saw him as the real competitor to **Sapta/Seven (Adityas)** who **were the rival-less till then**. But the **Opponents of Indra** did not pay attention to the fact that by killing **Vritra**, new God **Indra** has brought back the hidden pair means **Heaven and Earth** to the forefront and this made every creature happy as **he** re-activated the life in the world.

The Poet in the verses **Rv-8.96,13 to 15** has enigmatically described the story of differences among the members of Vedic Community as “**a black drop (drapso) / a seed of discord** grew in size, became ten thousand times, means **number of the opponents** got **increased** or multiplied like anything, but then sank together in river **Amshumati** as a **black cloud** sinks in the water means the group of **opponents of Indra** disappeared somewhere. God **Indra** could win the verbal war against the *Adeva/Non-believers* with the aid of **Brihaspati**”.

On the basis of presence of various geographical features in **Mandal-8** and the reason for separation, it can be stated the **split in the Rigvedic Community** would have occurred in the western part of **Rigvedic Country** as there was **no paucity of water** in that area.

From the contents of the verses of **Mandala-8** hymn **Rv-8.96**, it can be concluded that Vedic Society had experienced **split twice**, the **first separation** took place at the time of **birth of Indra** when the leader of **Royal Dynasty** refused to accept **newly born Indra** the warrior god overtaking **seven Adityas** whose leader was **Varuna** the earlier **Prime Deity** born as per **Rta** or **eternal law of Nature**; and the **second division** occurred during the composition of **Mandala-8** when some members of Priestly Community (use of the phrase **Weapon-less Asuras** implies **definitely not from the warrior class**) revolted against the hardliner Priests for lauding **Indra in Yajna** for contributing nothing as there was no influence of **Vritra** on the west side of river **Sindhu** (means no paucity of water or drought like situation in the western region as existed in the eastern part of Rigvedic Territory; adjacent to river **Saraswati**)).

In short, in **Mandal-8**, there is conclusive evidence of breaking up of the **Priestly Community into two opposite factions because of the undue glorification of God Indra**.

Summing up the discussion on the above incidences that are related to the **Prime Deity Indra** and some real characters, these Rigvedic episodes mystically speak about the role of **Indra** in the elaborated examples which implicitly indicate that whenever an **Ideological Conflict** did arise within the members of Vedic Society or with the outsiders, then the Vedic Priests looked at god **Indra** as their **saviour**. This is because, by birth, pre-Rigvedic Rishis designed **Indra** as a true warrior or fighter possessing infinite physical and mental strength.

In fact, the **Ideological Dispute** among the Vedic people began with the induction of a new warrior god **Indra** itself as the ancient king **Nahusha**, the leader of the **Arya tribe** refused to accept **Indra** superseding god **Varuna** and other six **Adityas** causing a major split in the **Vedic Community during the pre-Rigvedic period**. Then his descendants, commonly known as the **Five Tribes of Nahusha** continued his policy of opposing god **Indra**. Contents of the three war hymns of **Mandala-7 (Rv-7.18; Rv-7.33 and Rv-7.83)** also inform us that the **War of Ten Kings** occurred between the **believers of Indra** (Bharata tribe) and the **non-believers of Indra** (confederation of the ten different kings that also included the **Five Tribes of Nahusha**). It means to say that till their loss in the **War of Ten Kings to Bharata king Sudasa**, the **Five Tribes** did not respect **Indra** and **Yajna**, the two key elements of **Vedic Philosophy**.

As the Rigvedic Priests during that era opposed worshipping of the images like **Phallus** and therefore, they requested **Indra** to defeat the idol worshippers.

Even the **Aryas** like **Arna** and **Chitra-ratha** who did not believe in **Indra** and **Yajna** were not spared, but both are said to have put to death by **Indra**.

The Poets have described that **Indra** helps all those who worship the god in **Yajna**.

During the period of composition of **Mandala-8**, after observing better living conditions in the west side of river **Sindhu** than the eastern part of Rigvedic Territory, a section of the Rigvedic Priests took strong objection to the unnecessary glorification of **Indra** in **Yajna** for having no role in the availability of water in the western region. This led to **verbal clashes** among the members of the Vedic Society and ultimately caused a vertical split in the ancient Rigvedic Community.

In short, in the views of Rigvedic Priests, God **Indra** is the **real trouble-shooter** and in the opinions of the opponents of **Indra**, he is a **useless character** or **fit for nothing**.

VI. References:

1. “Rig Veda” (Bilingual), Translated by Ralph T. H. Griffith (1896) in PDF